

THE KOREA FIELD.

SEOUL, KOREA, NOVEMBER, 1903.

No. 4

THE FALL MEETINGS.

September is the month of meetings.

There is so much of discussion and comparison that has to be gone through to prepare us and to hearten us for the work of the winter. It is so necessary to have everything reported and all that is coming planned out. This is the part of the captain that with ten thousand opposes him that is coming with twenty thousand. For survey of past victories is useful quite as much as the counting of forces in inspiring us all for the battles yet to be fought. Each year the meetings seem fuller than last and more helpful, more pervaded by God's Spirit, more rich in promise for the future. Their social intercourse is one of the most valued features to those who for most of the year see hardly a foreign face from outside their own stations.

It is not best here to attempt any narration of what was done at the meetings of this year. Suffice it to say that reports were almost uniformly of expansion, that points of threatened friction were all so arranged as to permit of another year's smooth working, that far-reaching plans for the spread of the Kingdom were matured, that new workers and returning ones were warmly welcomed and the scheme laid out for the calling of not a few others to definite work.

In the Presbyterian work for all Korea perhaps these points are especially worthy of note:—The anticipated division of territory in Kyeng Sang province between American and Australian workers, so as to facilitate the widest diffusion of the Tidings, and this in connection with the reinforcement of both missions

by strong men and with a signal increase the last year in converts and in self-support. The promise for converts and churches in the wide mountain region north of Taiku. The remanning of the stations in Chulla Do with prospect of opening not long hence another in the interior. Plans affirmed a second time this year for a station in the great untouched region between Seoul and Taiku, responding to the demand of its inhabitants that they be taught. The welcome given the Gospel all along the northern border and by Koreans who have emigrated beyond it into Manchuria and Siberia, emphasizing the opportunities of the station just opened at Song Chin and of that imperatively demanded at Kang Kei. The ever expanding work in Pyeng An Province, so that a part-time station between Pyeng Yang and Syen Chyen becomes almost indispensable. To sum up, the continuance of God's blessing upon the preaching of His Word in this land, the growth of its churches till there are many more than a thousand places of constant Sabbath worship, and the still stronger demand for more workers that the hungry may be fed.

This number of *The Field* is made up chiefly of narrative material gathered from the reports of this period. Much of it is in the printed reports of the stations, but the diffusion of information in that way is not a certain method, for these reports are too bulky to expect many to read them through and too expensive to be mailed to nearly all who take an interest in Korea. We think therefore to do our readers a service and one to the cause likewise, by culling for our pages a portion of the most readable contents of those reports.

PYENG YANG CITY CHURCH.

*From General Report of Pyeng Yang
Station 1903.*

The growth of the Church has been attended with the difficulty of providing accommodation for the ever increasing congregation. Notwithstanding the fact that five suburban or village chapels have been set off as separate groups no longer enrolled in this Church and notwithstanding the addition of the gallery providing room for 200 more people, the church is comfortably filled every Sabbath and at times is so packed that many would-be worshipers cannot gain admittance. The side for the women also is frequently filled and the total attendance varies from 1,200 to 1,700.

The attendance at prayer-meeting has steadily increased, rarely falling below 1,000, while fully 1,200 are often present.

Sabbath Bible Class attendance still increases. More such classes are needed under direction of the missionaries. Meetings have been begun in another section of the city and in two villages north. These are systematically visited by city members. Although these classes and meetings are numerous there are opportunities for many more. The congestion of the city church also must be relieved by the establishment of another church, the present one having reached its limit of expansion. The energies and zeal of the Christians are sufficient to gather in more people and the plan formed for house to house visitation will soon bring still larger numbers for whom there is no accommodation.

Although 70 members and over 100 catechumens, many of them ready for baptism, were dismissed to form separate suburban groups, the roll is larger than last year and there were baptized 113 adults and 36 infants, making 94 on the Covenant Roll of baptized children. At the April communion service there were 580 who partook of the sacrament of the Lord's Supper.

Provision was made for the oversight and instruction of those on the Covenant Roll over 8 years of age. Under the direction of their parents they memorize one question of the Shorter Catechism each Sabbath except the fourth of each month, when they recite these to the

Session after the church service. Their interest in it and the eagerness with which they come for the recital have been a source of peculiar gratification, while the sessional oversight is greatly appreciated by the parents. They will complete the Catechism in three years and in doing so will have come into personal contact and sympathetic relationship with the elders.

The Church is more efficiently organized. The "leader of tens" system has been extended to the catechumenate; another deacon added to the Board of Officers, and preparations made for the election of two more elders. Some eleven committees of the Board of Offices have the oversight of the various phases of work and to them and the assistant pastors must be given well merited praise for the amount of work accomplished and the fidelity and efficiency of their service.

Entire support of another assistant has been assumed and the salaries increased to 100 nyang a month.

The three women workers, also supported by the Church, have been faithful and efficient in helping to care for the large constituency of women.

Mr. Hunt has had charge of the teachers' meeting, and for the merchants of the city a class was provided at the time of their New Year holidays, taught by Mr. Baird and Mr. Blair.

The cemetery provided has been appreciated and has relieved the minds of many, while at the same time it has more completely eradicated many heathen superstitions relating to the dead and to burial customs. Worthy of note is the growth of a right sentiment with reference to the proper and formal burial of children, the Cemetery Committee fostering this by providing a small bier for use at children's funerals. The heathen method is to simply carry off the bodies and cover them with a little dirt in any vacant spot with no ceremony, and unaccompanied.

The Church is an earnest evangelistic missionary agency and this year has raised for missions 2,750 nyang, of which the Women's Missionary Society reports a total of 809 nyang, which will probably enable them to support another missionary.

For the Committee of Missions over

1,700 nyang was raised, most of it under a special appeal to enable the Committee to send men to Whang Hai province where the Roman Catholic outrages had made an open door for the presentation of the true Gospel. Two men were sent and in addition one member of the Church spent a month at his own expense in the same work. The opportuneness of the move is shown by the readiness with which some of the Romanists who had already begun to doubt the character of the priests and their crimes and acts of gross injustice, have listened to the pure Gospel, become enlightened and given up the errors of Romanism.

DISPENSARY CONVERTS.

From Annual Report of Dr. W. O.

Johnson.

Work at Taiku during the interval since last Annual Meeting has progressed much as during the year previous. Evangelistic services conducted by the physician have been held regularly, and the helper, Mr. Su Chai Mung, has worked and preached faithfully at all times in season and out. Mr. Su is not an able preacher. Like many of our Christians, he sermonizes much as a Korean "yeages," in a rather rambling fashion, without strict observance of the rules of logic. His thirdly is quite apt to be emphasized before his firstly, and his conclusion stated while yet his premises are enveloped in a cloud of haze. But as a personal worker, agreeable, apt at illustration, with that sense of humor so appreciated by Koreans, tactful and zealous, he has not his equal in Kyeng Sang Do.

Besides those who have come to the dispensary this year for treatment there have been many sightseers as well as neighborhood idlers who have dropped in to visit. No matter how disinclined they have been to hear, Mr. Su has the knack of always finding an opening to talk about the Gospel without giving offence.

How many of our patients and visitors during the past months have become Christians solely from what they have received at the dispensary it is impossible to say; but there have been quite a

number of whom we know. We keep the names of all those who, before leaving, declared themselves Christians, as well as those who have become interested. This list has been referred to Mr. Su or to Su suk-sa, the dispensary assistant, whenever they have started on a preaching trip to the country, and these ex-patients have thus been visited. In every case they gave a most cordial welcome to their visitors. Besides those directly interested, there are many who have become warm friends of the foreigner and friendly to the Jesus doctrine. Every one of these, returning to his country town or village, makes it so much easier to extend the Gospel there later.

Mr. Im is a young man of twenty-six, of the middle class, a farmer, living at I Hung, thirty-six miles north. For three years he had a large ulcer on the leg, which made him practically a cripple. He heard of the foreign doctor and managed to hobble in. After a month of daily treatment he was well, and in the meantime had become a Christian. He was so much interested that before leaving town he brought a friend to the dispensary, and they both bought books to take home. Three months later he returned to visit us with two more friends, who also bought books and professed themselves interested. While in the hills for a few days' rest this summer I met a man who said he heard the Gospel from young Im and promised to call and buy some books of me in the fall.

One is often surprised at the interest manifested from unexpected quarters. Two years ago a young woman came regularly to the dispensary for several weeks with a chronic ear trouble. She was always accompanied by her father, Mr. U, a frank, outspoken man, whose business was that of a travelling merchant. He had never before heard the Gospel and laughed considerably over the idea of its being applicable to Koreans, especially to merchants. "How can a man sell goods unless he lies about them?" he said, "and as for Sunday, how can he make a living and not trade at the market on that day, as every body else does?" He was very ready to talk about it however, and before he left he had learned thoroughly what the new doctrine was. Still he did not make any

professions, and as his daughter could not remain longer for a complete cure, I never expected to see him again. But the book he had bought and taken home he read, and a year afterward re-read, and being finally awakened, he visited Mr. Su frequently for further knowledge. Only a few weeks ago he made a public profession of his faith, and now attends services regularly.

THE FIRST MOUNTAINEER.

*From General Report of Taiku Station,
1903.*

Mr. Barrett says,—My main active work during the year has been the beginning of the work in the Northern Circuit. At the last Annual Meeting this territory was assigned to my charge in association with Mr. Adams but Mr. Adams having to return home I have cared for it alone. This territory comprises the north part of North Kyung Sang Do, containing fourteen counties or an area of 6000 sq. miles. About a year ago Mr. Adams with his Helper made a tour through this district and sold nearly 2000 volumes. This was the first visit of a foreign missionary. One other visit has been made by Mr. Adams' Helper but with these exceptions the territory has been uncultivated.

This Spring I have made three trips into this territory.

The first was made in company with Mr. Bruen to "An Dong" but Mr. Bruen being taken sick was compelled to return. I continued the journey with my language teacher, visited the An Dong Market selling a number of books and on the day preceding the Sabbath we continued our journey up into the mountains to spend the Sabbath at a mountain village. At this village we found a man that had been believing for nearly a year. It seems that on Mr. Adams' tour the year before a man of a neighboring village had purchased a Christian book. This man visiting the neighbors on one occasion heard a part of the book read. The truth took hold of him and returning home his mind had no rest. He continually thought of the word he had heard and after a few days he sent to the neighbor's asking that he might

borrow the book. He received it and read it again and again, and the more he read the more the truth appealed to him. Finally he resolved to know more of the doctrine than the book could teach so he set out to see the missionary. He lived 80 miles from Taiku far up in the mountains but he walked the entire distance, sought out the missionary and had the Gospel explained. Being convinced, he loaded himself with a number of books and returned home. For several months after this nothing was heard of the man and my visit was the first visit of a missionary into his neighborhood. Not knowing the location of his house on approaching the neighborhood we inquired for the house of Mr. Hong the Christian. Though the mountains were full of Mr. Hongs as we afterward found out we were immediately directed to the right house. Indeed his reputation was far scattered and we found that he had been preaching right and left. We spent the Sabbath with him, instructed him further in the doctrine and in the afternoon after examination we had the great pleasure of receiving him as our first catechumen. He is not only the first catechumen we have had the pleasure of receiving individually but he is the first and only catechumen in this vast territory of 6000 sq. miles. When received, figuratively, he burned as the lone beacon light on the mountain top in the midst of this unpenetrated heathen darkness. He is the "first fruits" of what we trust shall be a rich and abounding harvest.

Our second tour was taken with the idea of pioneer itineration. We planned to visit as many of the larger towns as possible, attend the markets, preach and scatter our books and tracts far and wide. On this trip I spent twenty-three days, visited fifteen markets and eleven County-seats, walked 320 miles, preached much by the way, and sold about 750 books, tracts and calendars. On this trip I met many that had heard the Gospel the year before from Mr. Adams, had purchased books and they all agreed that it is a righteous doctrine. A good impression had been made but few as yet were ready to practice its precepts. At "Yea An" while preaching at market a man presented me with a card saying that he had heard the doctrine and wanted to believe. Time will tell the sin-

cerity of his faith. This broad-cast seed sowing is now the great need of this field. It should be continued far and wide with perseverance and we have every reason to believe that in a few years it shall yield an abundant harvest. After returning from this trip we saw the evidence of what a little cultivation would do. A number of people came in from the visited territory, inquired more clearly the way of salvation, purchased more books and declared their intention to live a Christian life.

Our third trip was taken in the month of June in company with Mr. Adams' Helper. Our primary purpose on this trip was to visit those in their home who had made a beginning in the Christian life and to confirm them in the faith. This trip occupied fifteen days and we found a number making excellent progress in their new life. One man after having the truth explained to him, with tears in his eyes reverently gathered his Bible up and pressed it to his breast and said, "Oh, how these words do satisfy the longing in here."

At another time on this trip while spending the Sabbath at Mr. Hong's house, while studying, a stranger came in. He joined in the worship and asked many questions. Later he said he had seen a Christian book and had become much interested. He lived at a village twenty miles distant but he had heard that the missionary this day had come to this village and he had come over to learn more. He had thoroughly studied the book that he had and he surprised us by his knowledge. He became more interested with the preaching and when he left he refused to keep his necessary road money but invested it all in books. He said, "My eating does not matter but I want to get more of this knowledge." This man is a good "Chinese scholar" and will probably make a useful Christian.

DEVILS EXORCISED.

By Mrs. A. L. A. Baird.

From General Report of Pyeng Yang Station, 1903.

There is out at the Waysung a young woman who became possessed of devils. Her family called in an exorcist and the most extreme measures were re-

sorted to to rid her of the unwelcome intruders. She was beaten with clubs till she was a mass of bruises from head to foot and a perfectly sickening sight. At this point some Christian neighbors interfered, declaring that they would be witness no longer to such cruelty, and persuaded the husband to take her in to leader Choo's. Here she remained a week or two, being visited daily by Sin Si and others of the believing women. I wish that I might give in detail the conversations as reported by Sin Si, between these Christian women and the devils. They would be interesting to students of demonology. Suffice to say, that after agreeing several times to leave the woman at a certain hour, and begging each time when the moment came for a longer limit, they finally yielded to a loud and stern adjuration from old Sin Si and took their departure, leaving the woman in her right mind.

It would be pleasant to add that in consequence of the woman's recovery all her family had become Christians, but as old Sin Si said, the fact that they have not, only illustrates the hardness of the human heart.

THE DESTROYING OF A HOUSEHOLD GOD.

From the Annual Report of Rev. C. A.

Clark, June, 1903.

We stopped in a house where four generations were living. Of these only one, the young man, with perhaps his wife, was a Christian. The old grandma, 76 years old, though half persuaded to be a Christian, still clung to her old religion. Without her consent the idols could not be abolished. We held a beautiful little prayer-meeting that first evening. Everything seemed to fit in so well. The prayers especially were so good. After the meeting quite a number stayed for personal talks. At last, when all had gone out and we were alone, the young man's wife came in, and reaching up over our heads in the corner she took down a round object and showed it to us. It was the household idol. It was a gourd half filled with rice having in it strips of paper with prayers written on them. She said that the old

grandma had been at the meeting and heard the prayers and now she had made up her mind to be a Christian, and she wanted the idol destroyed. They took it to the edge of the village and threw it as far as they could throw.

The next day we had made a long circuit through the neighboring villages. Late in the evening we came back and again held a sort of informal conference. This time some of the women came, among them the old grandma and the daughter. When there was a little lull in the conversation the daughter, addressing Dr. Avison, said "Grandma wanted me to ask you about something. She says she is old now and has worshipped spirits so long. She wants to be a Christian, but she hasn't much faith; and she wants to know if you haven't some yak (medicine) to give her that will help her to be good."

THE COMING MISSIONARY CONFERENCE.

This is one of the live topics at present among Korea missionaries. With September we entered upon the twentieth year of evangelistic work in this country, and the completion of that year is to be celebrated by a general conference of those engaged in and those interested in the work. The date fixed is the week which includes the anniversary of the exact day on which Dr. Allen landed in Chemulpo, the week from Sunday, September 18th, to Sunday, September 25th, inclusive. Preparations have been making for a year and are being actively pushed for the success of the project. The programme of the week's exercises is a carefully developed one, especially framed to provide an opportunity of discussing the several features of missionary work that are prominent on this field. Practically every missionary in Korea will be present and the principal papers will be read by the foremost workers. A history of each mission will be read by that one of its members most competent to prepare it. Very especial attention is being given to the devotional features of the Conference, as well as to its musical intervals. Several noted Christian workers from abroad have signified their expectation of being present and some of them are to take part in the

programme. After the Conference its proceedings, discussions as well as papers, are to be published in a volume, for which advance orders are solicited.

There are many other features of interest in connection with the project, one of them being the other meetings held in close conjunction with the Conference. These include the meeting of of the Presbyterian Council during the week preceeding and the Annual Meetings of at least four of the Korea missions during the week to follow. These gatherings will all be held in Seoul, and detailed arrangements are being made for the enjoyment of missionaries from other stations as well as of friends coming from abroad. Hotel accommodations will be adequate and a considerable reduction will be given by their proprietors to those attending the Conference. The Nippon Yusen Kaisha, the great Japanese steamship line which plies to most foreign countries, including America, England, Australia, India, and the Chinese and Korean ports, has granted a substantial reduction in rates to those embarking for Korea who present a card signed by the chairman of the Conference Committee on Transportation. The editor of *The Field* will be glad to answer inquiries from any of its readers in respect to the Conference, to furnish the cards above spoken of, and to receive orders for the Conference Proceedings, whose price, will be three yen net (or \$1.50 gold) to those ordering in advance.

BOOK DISTRIBUTION.

From General Report of Syen Chyen

Station, 1903.

The sales of all kinds of books have increased enormously during the year. The purchase of a store for the local book business and the employment of a man to take charge of both it and the stock room, have been the main features of the year. This course has been abundantly justified. The store is one of the best in town, situated in the center of the grain market, on one of the principal streets. Being located apart from the church, a number of heathen have been attracted who probably never would have bought books at the church. The room is being frequented more and more

by the Christians, and is serving also as a street chapel on market days. We have not been able to fit it up as we would like because of the lack of funds. We hope the money will soon be available to have it remodeled, part as a reading room and library, and part as the book store proper.

Kim Tyuk Syen who has charge of this work, its giving the same great satisfaction in this position as he formerly gave as a colporteur. Half his salary is provided by the Bible Society and half by Board funds.

A bookseller has also been employed at Eui Ju Kol to sell books in the sarang of the church. Half his small salary is provided by the Eui Ju Christians, half by the Bible Society. We trust that this is but the beginning of the Koreans assuming the expense of the book distribution.

The colporteurs' sales have been so rapid that we have been obliged to send extra horse loads to follow them up a few days after they have left, or else have them spend a large part of their time coming back for a new stock. Colporteur Pak reports unusually heavy sales about Cho San. One attempt to reach Kang Kai failed, his stock being all sold before reaching his destination, although he had taken two loads.

BUILDING CHURCHES UNDER DIFFICULTIES.

From General Report of Pyeng Yang Station, 1903.

At Chutani in Eunsan County there has been a little group of believers for some years. They have had a very nice little church building, which is beautifully situated on the bank of the Tai Tong river. Within the last year however quite a number of new believers have come in who live quite a distance further up the river. In fact the recent believers constitute now the bulk of the congregation, so it was determined to sell the old building and erect a new structure five *li* higher up the river. This decision was accelerated by the offer of a rich member of the group to give 1,500 yang toward the new structure.

The first thing to do after the decision to move was to select a site for the new

church. After inspecting several places they decided to build on the top of a little hill in a most beautiful spot. When they commenced work on the foundation they were stopped by two old men in the village below who objected to having a church erected there, as it was too near their ancestral grave site. Not being able to overcome the objections of the old men, they came over to Chasan, 30 *li* away, where I was holding a class and asked me to go over and help them out, believing that if I were there the objections would be removed. So the day after the class was over I went across to Chutani to see what could be done. The helper and I called up the old men and had a talk with them. But they insisted that should the church be built there the singing would certainly disturb the souls of their ancestors who were buried a short distance back of the proposed site, and cause the ancestors to leave and thus be the certain ruination of the family. And then too, just across the valley, facing the church was a tree inhabited by "tokgabies" or evil spirits who would be offended; and still further, the church would be visible from their houses and consequently they would always have disturbed minds. So the only thing to do was to build in the middle of a low field at the foot of the hill on the farther side from their houses.

We reasoned with the old men for a while and then thinking that their objections were purely sentimental, I told the men to commence work. But no sooner had the work commenced than the old men, who had been quiet enough until now, flew into a rage and one of them declaring that he would kill, not us but himself, rushed into the house and presently came out again brandishing a dangerous looking knife in his hand and the women of the house hanging onto his clothes. He succeeded in freeing himself from them by leaving the most of his clothes in their hands and came rushing up the hill and again declaring that he would kill himself, actually did cut an ugly gash across his breast. Had we not relieved him of the weapon he might have carried out his threat.

Meanwhile the other old man had picked up stones and was making a target out of the workmen, which resulted in a general decampment. Not wish-

ing to be the cause of the death of the old man, I of course at once offered to capitulate.

After trying several other sites, only to have them opposed by others, we finally decided that we could not determine on a site that day and postponed further action for a while hoping that things would take a turn for the better later on. The last I saw of the place the women of the old mens' households were sitting on the proposed site with several dangerous looking weapons in their hands. They certainly won the day.

The Christians there were also trying to get some tile for the new church, but not being able to find any for sale determined to burn them. But tile can not be burned without permission of the magistrate. So the leader went in to see the magistrate to get the necessary permission, but the request was refused. I then told the leader to come to Pyeng Yang and I would get permission from the Governor of the Province. On my return home I went therefore to see the Governor and obtained the required permission. Thus it will be seen what difficulties some of these people have in such simple matters as building a church.

However, there is an interesting sequel to my visit to the Governor. During the conversation he wanted to know if I knew where he could get a man that knew how to cook foreign food as he was going to try living in foreign style. I did not know of such a person then, but a few days later a man from Wonsan applied to me for a job and among his other accomplishments he stated that he knew how to cook. As I was not in need of such a person myself I gave him a letter and sent him over to the Governor. The next day, Sabbath morning, he returned with a letter from his Excellency, thanking me very warmly for the cook sent him and said that he wanted to give a dinner to a few friends that Sabbath evening, but as he had not had time to lay in a supply of foreign food and cooking utensils, wouldn't I be kind enough to cook a dinner for four and send it over at six o'clock with the dishes necessary to serve it in the proper style? Of course I had the good excuse that I am a boarder myself and had neither the food nor the dishes to enable me to comply with his request.

BAPTIZED AT LAST.

From General Report of Pyeng Yang Station, 1903.

Among those baptized in the city church was an old man 77 years of age who had been a believer for six years but who had never been baptized owing to his constant travelling about from village to village as a peddler, so that he was never present in the city when the baptismal services were being held. This year he come in on the Sabbath baptism was being administered and great was his disappointment to find that again he had missed being baptized. He came to me in great perplexity saying that he was going on a long journey to the southern province of Kyung Sang in order to tell the Gospel to his older brother who is over 80 years of age, but that he did not want to go till he had received baptism. Said he, "I have been a believer for six years and as I go about from place to place worshiping in the nearest church, the people keep asking me if I have been *baptized* and it makes me feel sad and ashamed when they do not understand why after believing so long I have not yet received baptism. Now before I go on this long journey cannot I be baptized?" I examined him the next day and learned that he had been preaching the Gospel and selling tracts on all his journeys as a peddler and that he gave the clearest kind of testimony as to his repentance and faith and knowledge of the truth. On the following Wednesday night at prayer-meeting I baptized him and the next day delighted his heart by giving him a New Testament and a hymn book to take as a present to his brother. He went on his way rejoicing and will I believe carry the Gospel to many villages all the way from here to the south of Korea.

The appointment of several more missionaries since the Annual Meeting and the speedy sailing of some for the field is no small matter to some bearing heavy burdens among us. That Dr. Whiting is now on his way to Pyeng Yang and Dr. Hedges to Kunsan relieves many anxieties to say nothing stronger.

THE KOREA FIELD.

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This is the ninth number of "The Korea Field" and begins our third year. It is therefore in order for all whose subscriptions expire at the beginning of the year to renew them now. Only after so doing can it be expected that they or the friends for whom they pay will receive the periodical. A copy of this number will be mailed to each of those former subscribers whose renewals were looked for last year but not received, in the hope that they will again remit. It will be well for those who send their money through treasurer Hand to note carefully the fact that he does not notify the editor of each sum when received, but only at long intervals sends a comprehensive remittance; so that it is indispensable for them to send notification by postal card themselves of the fact that payment has been made to Mr. Hand.

A MONTH'S ITINERARY.

From November Report of Rev.

A. G. Welbon.

At Pai Chup Oop we have a 12 kan church building, 19 baptized members, and an average attendance of about 35. Four candidates came up for examination. The work here is suffering because of several cases of discipline; perhaps there are other reasons also. Certain of the disciplined ones, instead of repenting, have gone off and started another church. They have been trying for some time to get the missionary from Kang Wha to visit them, and finally succeeded, he having visited them while I was in the district, but not while I was at the Oop, so did not see him.

From Pai Chun we went fifty *li* to U-pom-i, where we have a three kan

church, ten baptized members, and an attendance of about 20. There were none to be examined. At this place we had the pleasure of uniting in marriage one of the girl members to a boy member living 40 *li* away. They were aged respectively 16 and 19. That afternoon we went 40 *li* on to Kam-bawi where we have 15 baptized members but no church building. Five came up for examination. There is an average attendance of about 35. Across the tide flats about 15 *li* and 70 *li* from Hai Ju we have another small group of 6 baptized members, attendance 10. Two infants were baptized at the communion service held in the evening. From there we went to Mn-hok-tong, where we have a new church building of 3 kan and a baptismal membership of 16. Held one service there and went on to Par-u-kai, 20 *li* distant. There is a baptized membership here of 11, with an average attendance of about 30. They meet in the house of the leader. Fifteen candidates were examined and five admitted to the catechumen class. We stayed here over Sunday. At the communion service in the afternoon 62 were present, 27 being baptized members. Monday morning we visited another small group of 6 members, attendance 14, 10 *li* distant. Held a short service and went on to Saune-pat, 20 *li*, where we had lunch and a short meeting. There are only 4 baptized here, but they have an average attendance of 24. They have bought an old building and fitted it up for a church, but have not as yet quite paid for it. After lunch we went 20 *li* further to Tong-mud-die. At present there are only 4 members here, with an attendance of 15. We stayed a day here and held communion service for the three near by groups, but they did not attend well, as it was a very busy time.

The next morning we stopped a few minutes at Ta-su-mul, 10 *li* away, then went on to Yen Au Oop and took lunch with our Methodist brethren. From there we went 40 *li* to Pyung San. Found the work here just about dead. Only one baptized member present, and he had not been keeping the Sabbath. He and the catechumens with him seemed penitent and said that they would henceforth do better. The next day's travel of 70 *li* brought us to Kuren-tari,

where we have a large church building with 12 baptized members and an attendance of 21. Three candidates were examined. This used to be a large group, but has suffered on account of the famine. Twenty *li* distant is another small group of 7 members, attendance 10. Not knowing of our coming, they were all away except an old man and his wife. We took lunch here and then went on 15 *li* to Pai Chun, completing the southern half of this circuit. While resting here for three days I visited the group at Chaminy, 10 *li* away. There is a membership here of 16, but they have not been doing well for the last two years. Five months previous to our visit they had not been keeping the Sabbath. Said that they had been threatened with a beating if they did not work, but that if I would promise to protect them they would be very glad to stop working on Sunday. They seemed to have no idea of the sin of Sabbath breaking, but were seeking after some worldly power so that they might retaliate on their neighbors. I admonished them not to do so any more, but that if they did not keep the Sabbath they were doing more injury to their souls than man could do to their bodies, and would have to be suspended. Putnani, a near by group of five, were in the same condition.

Tuesday morning we started for Chung Chong, 120 *li* distant, where we have a small group of 6. Stopped on our way at Chang Kokai, where we had 2 baptized believers: one has moved away and the other is keeping a saloon. He was suspended. We stayed at Chung Chong over Thursday and held communion service. These people are standing a good deal of persecution, both from the heathen and the Romanists. It is the farthest place from Seoul in our district, being 350 *li*. They were very glad to see us, but it took five days of our time to do so. From there we went 110 *li* to Kum Chun Oop, where the helper Chun lives. There are only three members here, with an attendance of 8. Many sight-seers came in while we were there and several said that they would believe. We stayed over Sunday here and on Monday went to No-clodie, 20 *li* north. We have no baptized members here as yet, the work having been started last spring when three were admitted to the catechu-

men class. They seem to have been making some progress and very anxious to learn. The next day we went to a new place 30 *li* away. Nearly the whole town seemed to be believers. Twenty-one were examined and eight admitted to catechumen class. Thirty *li* south brought us to another group that was started last spring with one catechumen: two more were admitted of the six that applied.

The next day we went to Koang Chung Ni, where we have 9 members and the best little meeting place in the whole district. We stayed a day here and had communion service in the evening. Twelve were examined and 4 admitted to the catechumen class. We had a very delightful time. From there we went 40 *li* to Pul Mul 10 *li* outside Song Do. Stayed there over Sunday and held communion service. There are 4 members here at present, two being away. The attendance is about 30. We examined 15 and admitted 4 to the catechumen class.

From there we went to the Song Do landing and took the steamer for Chemulpo, arriving there just in time to miss the last train for Seoul, so came up next day. We were gone five weeks and travelled something over 1400 *li*. Twenty-three groups were visited, communion administered to 99 members, 82 candidates examined, and 24 received into the catechumen class. Just half of the number examined could not read at all, and I suppose very few of the other half could be called good readers. Of the 33 women examined just three could read a very little.

This district needs at least one missionary's whole time. The people are living in ignorance and sin, but groping for the light. May we not have your prayers for this part of the Master's vineyard?

FAMINE IN KYENG SANG.

From General Report of Fusan Station, 1903.

We regret to report that a famine has settled upon us. Last year's rice crop was very small; the treacherous river near to which nearly all our groups are situated had overflowed its banks and spoiled the growing rice. Prices of this staple commodity went up rapidly and

wages did not follow. The result was a winter and spring of increasing famine. Then the Koreans laid store by the June barley crop, but May was one succession of rains, and the barley turned out to be one-fifth of a normal crop. In some places it was not worth threshing, in others not worth cutting. Barley became five times as expensive as two years ago. The country people suffered terribly. Then this year's rice crop threatens badly. June and July were too dry, and as much rice died of drought; then came, the last of July, terrible rains which almost ruined all crops in the lowlands where drainage is poor. Insects are many, devouring what the drought and the floods have left. It is too early yet to state accurately what this year's crop will be, but indications are that it will be very small. Famine is staring many people in the face, Christian and non-Christian suffering alike.

Perhaps fifteen Christians have fallen under the trials of the famine. Sunday labor has seemed to them a necessity. A man with a starving family and a chance to earn 16 cents on Sunday finds walking by faith harder than walking by sight. The sum of money is small but it is day's wages and means as much to him as \$2 in America. We regret these lapses very much, and hope the promise to return when the harvest is gathered will prove true. The casual man thinks of his stomach before his soul, his physical life before his spiritual. May relief be granted us speedily!

THE CONSTANT CRY.

From General Report of Pyeng Yang Station, 1903.

Our greatest need is more missionary help and our greatest discouragement the slowness with which that need is met. We need reinforcement and we need it *now*. Every member of the station is burdened with an impossible amount of work, which burden has this year all but caused serious breaks in the health of several otherwise robust members of our community.

With 154 outstations scattered over a wide expanse of territory in eight circuits each of which ought to have a missionary; with a local church which might well employ the whole time of one man; with an educational institution which is

imperatively demanding twice or three times as much time as it has been possible to give it; with a class of theological students to be trained; with loud calls for the establishment of a girls' boarding school;—with all this work and responsibility we have but seven ordained men and two single ladies.

This is not a complaint but a simple statement of an existing condition. If this need is real this year it will be more real next year: for the work is expanding along all lines, this year bringing in the largest returns ever yet reported from this station, there being a total of 865 adult baptisms during the year.

Verily, the "Hand of the Lord is not shortened that it cannot save; neither his ear heavy that it cannot hear."

A NEW STATION.

From General Report of Syen Chyen Station, 1903

The northern part of North Pyeng An province and the territory across the Yalu in Manchuria constitute a large and very needy field. The population of all the northern counties is much greater than we had previously supposed. The number of Korean settlers in Manchuria is surprisingly large, not only along the Yalu, but for several hundred *li* back in the interior. Even at Harbin, the new junction of the Manchurian railway with the branch to Vladivostock, 600 miles northeast of Port Arthur, we are told that there is a considerable Korean settlement. The work for the Koreans in Manchuria alone could profitably take the whole time of one missionary. On the Korean side of the river there are new promising groups in the counties of Cho San, Eui Won, and Kang Kai, and preaching has been done in the counties of Hu Chang and Cha Syung. The work in this section, though new, is developing rapidly. At present there are twelve meeting places, with an enrollment of 147, and 325 adherents.

The natural trade and political center of this region is Kang Kai, about equally distant (800-900 *li*) from Pyeng Yang and Syen Chyun. Difficulty of access for freight is not so great as would appear, boats on the Yalu coming to within 100 *li* of the town, though this route would of course be slow. The nearest steamer connection is with Ham Heung,

and much of the foreign trade is with Ham Heung and Won San. The nearest telegraph office is Pak Chin, the central camp of the American Mining Company, about 400 *li* distant.

Owing to the distance and the press of work near at hand, our present force is unable to give this territory the attention it needs. We therefore ask for two new clerical workers for this section, and we desire that the Mission, at this annual meeting, take action looking toward eventually setting aside this territory as a separate station.

SOWING THE SEED.

By Rev. F. S. Miller.

The region immediately south of Seoul has been worked by our mission only since 1897, and while some reaping has been done, it is still seed time there. In seed time the farmer is expected to sow, not reap.

On our last trip one journey was from Sa Chang to An Song, a distance of twenty miles. Helper Kim went one road, and I another. We met a good many merchants, and especially a large number of "chang kun" or marketers on their way home from An Song market, with the result that we gave out 500 leaflets, offering a word or two of explanation with each one.

Arrived in the afternoon at An Song, we made our way to the market place, accompanied by one of the resident Christians and armed with 1000 leaflets. These were soon taken from our hands and, had it not been too late in the day, we could have distributed another thousand. In such a busy place this is the best way to preach. Some refused to accept them, but they were not many, and the mere fact that we offered and they refused may lead some to conviction of sin.

The next day another Korean companion, who had been left at Sa Chang to continue the meetings, came through a small market place where it was market day. (Markets are held every fifth or seventh day at each market place.) Here he distributed some three or four hundred tracts. The following day, after holding a morning service, teaching a class, and examining some candidates for baptism, I ate an early lunch, mounted my bicycle, and rode ten miles over the hills to Ip Chang. ("Chang"

is *market place*.) On the way I was misdirected, but felt sure it was God's guidance. When I reached an out-of-the-way town where they were butchering an ox, and consequently some fifteen persons had gathered, I felt sure I was led to them. One was a well-known character in the region, a man of unusual strength of mind who had heard already of Christianity. He welcomed me and told the crowd to take the tracts. I hope he was drawn the closer to his Savior by that act.

When I arrived at Ip Chang a large crowd gathered round to see the bicycle and accepted the leaflets as fast as I could hand them out. Presently a resident Christian came up and helped me. Together we made our way through the crowds, then to different parts of the market place, and gave out about 500 leaflets.

The group at An Song, by the way, is the result of a leaflet given by a school-boy to a soldier at the palace gate in Seoul, and it is the largest group we have in this portion of the field. God blesses and uses our tracts. They cost us only seventy cents gold a thousand and, supposing only five hundred of them are read, they are listened to by groups of from two to ten persons. Supposing that out of the thousand or more who thus read or hear the Gospel one is saved to eternal life, what a good investment!

THE THEOLOGICAL CLASS.

From General Report of Pyeng Yang Station, 1903.

The Council having given us permission to take under our care four more men as candidates for the Ministry, our Theological Class of six students was formally begun and instruction has now been given practically covering the course of study outlined for the first of the five years' course.

Three sessions were held in January, April and July. These together with the attendance upon the regular Winter and Summer Training Classes have given the men about three months of instruction, the rest of their time being spent in active service in connection with which their studies are carried on. All of them are supported by the Korean Church and are engaged in evangelistic work.

Four of the six men are ordained Elders. All have previously filled the position of Teacher, Leader or Assistant; have been closely associated with the Missionary for from six to ten years, and all have had a Korean education, giving them a fair knowledge of Chinese literature. They have attended our Training Classes for from seven to eleven years.

The work for the first year has included a brief course of instruction as follows:—

Theology proper and the Shorter Catechism by	Dr. Moffett.
Lectures on Soteriology by	Mr. Baird.
Jewish History by	Mr. Swallen.
Homiletics by	Mr. Lee.
The Gospel of Matthew and Ancient History by	Mr. Hunt.
Studies in the Pentateuch by	Mr. Baird and Mr. Swallen.
Lessons in Arithmetic by	Mr. Bernheisel.

They will enter upon the second year's course when they assemble in December for the Winter Training Class.

As these men will probably be our first ordained ministers a brief account of them is presented.

The oldest in point of Christian experience is Elder Yang Chunn Paik, aged 33, who was baptized in 1893. For three years associated with Dr. Moffett and for six years with Mr. Whittemore in the Northern work, he has been the chief Helper in the work now constituting the Syun Chun Station.

Elder Kim Chong Syep, aged 41, was baptized in 1895; served as Teacher and Hospital Evangelist with Dr. Wells for two years, and for eight years has been Church Leader or Assistant to Dr. Moffett and Mr. Lee in the Pyeng Yang City Church, where his marked spiritual influence led to his ordination in 1900 as the first Elder in our work.

The oldest in point of years is Elder Pang Ki Chang, now 41, who when a leader of the Tong Haks in 1894, and fleeing for his life, met the missionary in Whang Hai Province and followed him to Pyeng Yang. He was baptized in 1895. After service as teacher and helper with Mr. Lee for three years he has been for five years associated with Mr. Baird and Mr. Hunt as helper in the prosperous work of the Western Cir-

cuit, in which work he has been their main reliance.

Helper Song Nin Syei, aged 34, decided to declare himself a Christian after a beating received at prayer-meeting during the persecutions of 1894. He was baptized in 1895. He was leader of a country group, then teacher and for four years has been associated with Mr. Hunt as a chief factor in the development of the work in Central Whang Hai province.

Helper Yi Ki Pong, aged 35, was one of those who stoned the missionaries on the streets of Pyeng Yang in 1891. He was converted after removal to Wonsan (Gensan) where he was baptized in 1896. Associated there with Mr. Swallen as colporteur he returned to Pyeng Yang when Mr. Swallen was transferred here in 1899 and since then has been his main helper on the Anak Circuit.

Elder Kil Sun Chu, aged 34, was baptized in 1897 and for five years has been a leader or assistant in the Pyeng Yang City church. Although almost blind he is an able preacher, a deep thinker and a man of rare good judgment and spiritual perception.

These men are already evangelists of great power, of considerable experience and of ripe Christian character, upon whose labors the Spirit of God has placed His seal. They are zealous and consecrated and willing to endure hardness, making sacrifices and working with enthusiasm from love of the Master, even though the salaries received have not been sufficient to support their families. They are men who give evidence of having been called of God to the Ministry.

ANOTHER CLASS FOR WOMEN.

From General Report of Syen Chyen Station, 1903.

The Eui Ju class was announced by letters to 24 groups, inviting the women and urging the men to make it possible for the women to attend. The class was taught in three divisions, each meeting three times daily. Besides there were morning prayers and evening conferences, and one important noon meeting at which it was decided that a girls' school should be established in Eui Ju city, and money was subscribed for its

support. The women were unanimous in their wish to give their daughters better opportunities than they themselves had enjoyed. One woman asked, "Why cannot the Korean girl be developed as thoroughly as the American and other girls, and be sent to other countries where the Gospel needs to be preached?"

At one of the evening conferences when the duty of telling others was considered, it was decided that no Christian was excusable for not passing on the message of salvation. "Old women have been saying they did not know enough; as for the young women, it would not be in good taste for them to speak; and who would listen to a little girl?" What is a woman in Korea? "After dogs and pigs were made there was nothing left to be done, so woman was created." Lowest of the low! Do we need to wonder that the mother feels sorrow, the father disgust, at the birth of a daughter, in such a land? Are we surprised that, burning with indignation at the place allotted her in heathendom, the Christian speaks with deepest gratitude of the gift Christ has brought even to women? Must she not tell her heathen sisters? One said, "Almost two hundred of us are here tonight; if we each decide to bring one woman to Christ during the coming year, there will be four hundred of us next year."

IN FACE OF FAMINE.

From General Report of Fusan Station, 1903.

This Spring in May I made another trip to the Chun Do district. This time it was in answer to an appeal made by the Christians asking what they had better do. About a month before harvest a terrific hail storm swept through this usually fertile valley and destroyed every thing before it for a distance of fifteen miles and one mile wide. Two groups of our Christians lost every thing they had. In their letter to the missionary they said, "Our crops have been destroyed and we have nothing to eat. Our faith is as strong as ever and we know that in the next world we shall be happy and have plenty, but what shall we do now?"

In coming to one of these groups I enquired for the leader. I was told that he had taken the deeds of two small fields he owned and had gone out to try to get some money with which to buy food, the wife with a small child had returned to her father's house, the old grandmother had gone to a rich man's house to beg and the son and daughter-in-law were in the field gathering weeds upon which to subsist. The other members of the group were in much the same condition. Notwithstanding these outward adverse circumstances on the Sabbath we held Communion Service and fourteen communicants gathered around our Lord's table; four received baptism and seven were received as catechumens. This group now has seven baptized members and twenty catechumens.

Presbyterian missionaries in Korea have lately been called to rejoice in the settlement of the question of boundaries of work in Kyeng Sang province, long a vexed one and at times threatening rupture of amicable relations between two missions. The Australians now agree to take substantially all to the east of the Nak Tong River, the Northern Presbyterians of America all to the west.

INTERFERANCE IN CIVIL CASES.

From General Report of Taiku Station, 1903.

The Yung Chun Cho Kok group has given considerable trouble this year. This is one of our largest groups and last year was restless because the missionary refused to help them in civil suits. Last fall one of their number was thrown in jail to collect taxes and they resolved to make a test case of it. Two men immediately came to Taiku and appealed to Mr. Adams to interfere in the case. Mr. Adams found that the man was in jail not because he was a Christian but because he was a Korean. He steadily refused help and sent the men back to their group with a letter stating his reasons and exhorting them to endure trials for Christ's sake. In a few days nearly the whole group came to Taiku and besieged his house begging him to go out and order the magistrate to liberate the man. Mr. Adams reason-

ed with them again showing them that the missionary had no true civil power but that the laws of the state must run their course, however unjust. He exhorted them to return home and obey the laws. They finally decided to do so and departed, but in a few days a letter came saying that since the missionary did not love them and would not help them they had decided to go back again and follow the ways of the world. They requested that he should not visit them any more. About a month after this Mr. Adams spent a Sabbath in the village and called the group together. He preached to them on the subject of "The relation of the Church to the State" and at the close asked each man individually if he intended to abide by the decision of the letter. Most of the men recanted but two of the leaders held their former position. These two men's names were immediately stricken from the roll of catechumens and the whole group was thoroughly reorganized. This prompt action had a salutary effect as is shown by the fact that the group has taken on new life, is growing and on a recent visit of the missionary those dropped were repentant and requested the missionary to be taken back. This was a famous case and we trust it has done much to settle the question of "Interference in Civil Cases" in our whole church.

ASSUMING RESPONSIBILITIES.

From General Report of Pyeng Yang Station, 1903.

Of this year's ingathering only a small part can be attributed to direct missionary agency. For although the circuit was under a co-pastorate, owing to unforeseen hindrances, Mr. Hunt has been able to do only a small portion of the itinerating which should have been done. All told only 33 days were spent in visiting the groups, and less than one half of them were visited for a second time. On the other hand, Mr. Baird's part, with the exception of eleven days given to itineration, has been chiefly confined to what he could do in the way of directing the work from his study in Pyeng Yang, through helpers, colporteurs, leaders and other workers. With Mr. Hunt he held a class at Ugori for the whole circuit and in addition to this held quarterly meet-

ings with the leaders for prayer, study and conference. These meetings have been of inestimable value in keeping the whole circuit informed of what was going on in each several part of the circuit, thus tending to make their prayers more definite and to keep the leaders in entire sympathy with the helpers and the plans of the missionaries, so that all are working together as one.

The lack of oversight by the missionary has meant that the helpers have been given more and more responsibility, and that each leader has been expected to see to more work than ever before. In the faithful performance of their duties has come the development of each group as a centre of religious activity for the whole region adjacent, which is probably the distinguishing characteristic of the year's work in the circuit. Not that this work has not been done before, but that it has never been done so earnestly, so intelligently and so systematically. In almost every group, besides the regular Wednesday evening prayer meetings of the whole church, cottage prayer meetings are held in the several villages outside of a radius of a mile or more, in which there are believers. These prayer meetings have brought the Gospel story close home to hundreds of unbelievers who would never think of going out of their own town to hear the Word, but who cannot refuse to stop in a neighbor's house and hear what they sing and to whom and for what they pray.

All this work and responsibility, while taxing them almost beyond their physical endurance, has led to the development of certain men to the point where they should be sought out for special instruction, both for the eldership and the ministry. The circuit is being especially prepared for it by God, as is evinced in the way they are taking hold of every question of church polity and handling it for the spiritual good of the whole church. Let us thank God for the power of an endless life.

MEN FROM THE WEST.

By Rev. H. M. Bruen.

From General Report of Taiku Station 1903.

During this Spring there has been a remarkable stream of men coming in from

the west; from In Dong, Syun San and Kai Ryung counties, coming to inquire concerning the doctrine. They all professed faith, bought books and returned. I had sent my helper to visit them several times, but on account of my sickness I was not able to go till June. Last November when I made this circuit I met only four Christians. This time in the counties of Kun Wi, In Dong, Syun San and Kai Ryung alone I met nearly one hundred Christians. As yet they are very ignorant, but it constitutes a wide open door and demands close cultivation. At In Dong on the Sabbath twenty-five Christians were gathered, some coming as far as 60 *li* to observe the Sabbath. During these days I met many small groups of three or four, or seven and eight. The following Sabbath thirty-five gathered at Kai Ryung and I received seven as catechumens. Here a rich man's sarang has become the church and his son the leading Christian. There are now in these four counties six places of meeting on Sabbath at two of which some twenty to thirty people meet weekly.

On several trips I have found my bicycle extremely useful not simply to cover distance but also to catch a crowd. This I can always do by riding ahead of my Korean helpers and stopping a few minutes at an inn or where there are some farmers at work. The temptation for a sight-seer is irresistible. The moment I stop they come running across the fields and I presently take out some tracts and preach until my Korean helpers come up when they take up the thread and I go on to catch another crowd.

KOREAN WORK FOR KOREANS.

From General Report of Pyeng Yang Station, 1903.

One special feature of the work for Koreans by Koreans is what is called the "Committee of Missions," which was organized in the Summer of 1901 at Pyeng Yang. Its membership consists of all male members of Pyeng Yang and Syun Chun stations with an equal num-

ber of Koreans. The committee meets twice a year, once in the winter and once in the summer when the training classes are in session. During the interim the work is carried on by an Executive Committee. The special work of the Committee of Missions is to send the Gospel to unevangelized regions, in that part of Korea committed to the Syun Chun and Pyeng Yang stations. This year the committee has sent out seven missionaries, five regular and two special the latter to work in Whang Hai Province in the district where Roman Catholic oppression is especially great. All the funds for work are obtained from a collection taken once a year in October in all the groups. The two special ones were sent out by funds supplied by private subscriptions among the Korean Christians of Pyeng Yang City. Besides the above we might mention the collection every year for the Pyeng Yang Academy which amounted this year to 813 *nyang*. There are a number of instances of money subscribed for special work like the sending out of an evangelist for two months by a little group of thirteen members, and the two missionary women sent out by the women of Pyeng Yang church, also the work done by the Academy students in visiting the weak groups near Pyeng Yang, but lack of space forbids that we should mention them all. We should not fail however to mention another item of special interest. Each group when sufficiently developed has a leader appointed who serves without pay, and the preaching and the pastoral work of the group is done by this man. When this is fully realized, one gains some idea of the amount of work done by these leaders who serve gratuitously.

The growth of the Church in northern Korea is due almost entirely to the enthusiastic preaching of the Gospel by individual Christians. Each believer feels in duty bound to tell the story and so the work has grown, and so may it continue to grow until in the farthest recesses of the mountain gorges the Gospel has been carried by the enthusiastic work of the Koreans for their own people.



